Mr. MATHER's DISCOURSE UPON THE *DEATH* Of his very Reverend FATHER.

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THE

Departure and *Character*

of ELIJAH

Conſidered and Improved.

A *SERMON*

After the Deceaſe of the

very REVEREND and LEARNED

Cotton Mather, D.D.

F. R. S.

And Miniſter of the NORTH CHURCH,

Who expired Feb. 13. 1727,8.

In the SIXTY SIXTH Year of his Age.

By *SAMUEL MATHER*, M. A.

And Chaplain at CASTLE WILLIAM.

2 COR. XII. 6. --- *I WILL ſay the Truth.*

--- *Hic Pelagi tot Tempeſtatibus actus,*
Heu Genitorem *omnis Curæ Caſuſq; Levamen*
Amitto Anchiſen. *Hic me* Pater optime *feſſum*
Deſeris, heu tantis nequicquam erepte Periclis.

VIRGIL *Æneid.* l. 3.

BOSTON, Printed by G. ROGERS, for S. GERRISH at the lower End of *Cornhil*, and T. HANCOCK at the *Bible* and *Three Crowns* in *Ann-Street*. 1728

THE

Departure and Character of ELIJAH Considered and Improved.

A SERMON After the Decease of the very Reverend and Learned Cotton Mather, D.D. F.R.S.

And Minister of the Eighth Church,
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BRITISH MUSEUM

By SAMUEL MATHER, M. A.
And Chaplain at Castle William.

2 Cor. xii. 6. --- I WILL say the Truth.

--- Hic Pelagi tot Tempestatibus actus,
Heu Genitorem omnis Curæ Casusq; Levamen
Amitto Anchisen, Hic me Pater optime sessum
Deseris, heu tantis nequicquam erepte Periclis.
Virgil. Æneid. l. 3.

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ELIJAH's Departure and Character Considered and Improved.

2 KINGS II, 12.

AND he cried, my Father, my Father, the Chariot of Israel, *and the Horsemen thereof. And he saw him no more; and he took hold of his own Clothes, and rent them in two pieces.*

THE *Departure* of your dear *Minister*, my *Father*, *of glorious Memory*, has led my Tho'ts to the Text I have now read unto you.

By *this* sad and affecting Instance of *Mortality*, we see that it is not the Character of the *great*, the *wise*, the *good* that will rescue our *Lives from Destruction*: No! Our *Fathers* must *dy*, and our *Prophets* must not *live forever*.

For, besides the *Corruptibility* of *Bodies* which is the *natural* and *physical Cause* of *Death*, and also *Sin* which is the *moral*; there is an *Order*

of

of Providence which renders the *Death of all Men* neceſſary and indiſpenſable.

But altho' *Death* by the *Conſtitution of Heaven* be the Fate of *all Men*; yet thro' a *ſpecial* Diſpenſation and *extraordinary* Interpoſition, there were *two* Servants of GOD, who *lived* and did *not ſee Death*.

The *firſt* of theſe was ENOCH, a Pattern of ſingular Piety, who lived *before the Law*; of whom we read in Gen. V. 24. ENOCH *walked with* GOD, *and he was not, for* GOD *took him*. Which Words do not indeed prove ENOCH's *Tranſlation*, as CALMET obſerves: So that our *Belief* of *his* Tranſlation is founded entirely on the *New Teſtament*, in which it is clearly and to Satisfaction revealed *.

The *other* Servant of GOD, who, to uſe the Expreſſion of an ingenious Writer †, *leap'd the Ditch where all the reſt of Mankind fell*, and who is to be the Subject of our preſent Meditations, lived *under the Law* and in the Reign of AHAB. His Name was ELIJAH, which carries ſomething *divine* in it; it being compounded of *Eli*, *Jah* and *Hu*, which are *three* of the *Names* of GOD. The *two former* are undoubtedly ſo; and ſo is the *laſt* if our CASTELLUS ‖ and the *Jewiſh Cabbaliſts* ſay right.

When this venerable and divine Perſon was about to leave this World, he would, if poſſible, have *ſtole away*; and therefore we find in my *Context* he would *thrice* have *ſhaken off* the young Gentleman that was with him: But ELISHA, (for that was his Name) knowing that he was *about to depart* and not willing that he ſhould go

* *Heb.* XI. 5. † *Cowley.* ‖ *In Lexic.*

away

away without Obſervation, followed him over *Jordan*; For he expected, perhaps, as to be a *Spectator* of his *Departure*, ſo to receive his *Melota*†; which we render his *Mantle*, & *a Bleſſing* with it.

ELIJAH having the *Manner* wherein he ſhould leave this World predicted unto him, doubtleſs he *joyfully*, but *almoſt* with the *Impatience* of *Siſera*'s Mother, looked for it.

When now, while he was diſcourſing with ELISHA to be ſure upon ſome more than mortal Theme; there was a *Chariot*, harnaſſed *with Horſes*, refulgent, luminous, admirable, appear'd and came, probably *on the Ground*, driving towards them; it *parted* them, as the *deareſt Friends muſt* be; ELIJAH leap'd into it, and with a Tempeſt of *Wind* as of *Deſire* he was conveyed to ſome *Receptacle of Happineſs* above; but *where* it is needleſs to enquire, ſince *the Word of* GOD has left it a *Secret*.

There are various Opinions of learned Men concerning the *fiery Chariot and Harſes* before us. Some ſuppoſe it, as CAJETAN and ABULENSIS, to be a *ſplendid Cloud*, that appear'd with ſuch a *Likeneſs* and embraced the Prophet in it: And SANCTIUS approves their Opinion; for, ſays he, *as the* Manner *ſeems eaſy*; *ſo it avoids* another Miracle, *to wit, the Preſervation of* ELIJAH *in a* paſſible *Body in the midſt of the* Flames*.

† *Clemens Alexand.* l. 2. c. 10. calls it a *Sheeps-ſkin*: *Elijah*, *ſays he*, *came in a* Sheepskin. *Chryſoſtom* in Act. 2. Hom. 4. ſays *Eliſha received Grace by a* Sheepskin. And *Jerom* Epiſt. 28. of *Elijah*, *Meloten reliquis in Terris*; and *Theodoret* alſo to the ſame Purpoſe. The *Greek* Word *Melotee* ſignifies a *Sheeps-ſkin*; but the *Hebrew Adaretreth* a *Royal Robe*, as well as *Prophetical*. * *Sanctii Comment. in Loc.*

But

But that Opinion which, before any other, I ſeem to incline to, is this, That, whereas in the *Sixty eighth Pſalm* we are aſſured, *The Chariots of* GOD *are many Thouſands of* Angels; the *holy Angels* in the *Form* of ſuch a Conveyance were the *Tranſporters* of the Man of GOD to *the Glories of a Paradiſe.*

There are two Fathers, viz. CHRYSOSTOM and *venerable* BEDE, who have intimated unto us, That, from the *Miſtake* of HELIOU or HELIAS for HELIOS *the Sun*, it is likely the *Greeks* aſcribed *Chariot and fiery Horſes* to the *Sun* ‖.

Whether they borrowed the Fiction or no from *this* Original I ſhall not determine: But there are in *Pagan* Writings, Accounts of ſome that have bin *tranſlated*, which *Accounts* are without Scruple *borrow'd* from the *ſacred Records* of ſuch as have bin tranſlated †, as *many other* of their Relations are.

But after this Introduction, it is now Time to come to my *Text*; in which you find that ELISHA *ſaw* the Prophet aſcend, that he lamented his *Departure* and diſcovered the Tokens of his Grief and Concern for it. *And* ELISHA *ſaw it; and he cried* &c.

In ſpeaking to the Words, I propoſe,

I. To treat of *the Character of ELIAS* in my Text. And

‖ *My Father's Diſcourſe from my Text on the like Occaſion.*

† *They tell us of* Æganympha *immortalized by* Jupiter, *and of* Dryope *by the* Hamadryades; *And they ſay* Bacchus *told* Cadmus *by the Help of* Mars, *he ſhould live forever in the Iſles of the Bleſſed, where, they ſaid,* Mercury *ſnatch'd* Alcumena. *Huet Queſtion. Alnetana.*

II. To

II. To ſpeak of *the Sorrow expreſſed*, on the Occaſion of his *Withdraw*, by ELISHA; ſhowing at the ſame Time, that *ſuch Sorrow* is but *reaſonable* on *ſuch an* Occaſion.

I. *The Character of* ELIAS in my Text is to be conſidered. It is in theſe Words, *My Father, my Father, the Chariot of Iſrael and the Horſemen thereof.* In which you may obſerve his Character, *firſt*, with Relation *to himſelf*, i.e. ELISHA; and *then* with Relation *to Iſrael.*

Firſt; Let us obſerve and conſider *him* with Regard to ELISHA; who calls him *my Father.* And here I may take Notice, that there are ſeveral Reſpects, in which the Denomination and Character of *Father* may be given to Perſons.

The Title is uſed in a *natural Senſe*, for thoſe who are *the Fathers of our Bodies*, and are the Inſtruments and *Authors*, under GOD, of our *Being* and *Life.*

It is uſed alſo with Regard to *Age* and *Seniority*, and thoſe *Attainments* and *Experiences*, which thoſe who live *long* and *induſtriouſly* receive and enjoy.

It is moreover uſed for *Civil Rulers*, who are the *Fathers of their Country*, if *Friends* to it; and who treat their Subject Vaſſals with *Love* and *Goodneſs*; as *Children*, and not as *Slaves.*

And yet further, It is uſed for thoſe who are *Miniſters of the Goſpel*: For they direct and *warn* their *People as Children*, and, to expreſs my ſelf in the Language of the Apoſtle, 1 Cor. IV. 15. They *beget* them *thro' the Goſpel.*

How far ELIJAH might be conſidered in one and another of theſe Reſpects *as a Father* I ſhall not ſay; But one Account there is, on which ELISHA had his Tho'ts, when he cryed out, *My* FATHER; certainly his Tho'ts might be employ'd upon ELIJAH's Relation to the *School of the* PROPHETS.

In many Cities of *Iſrael*, you know, there were founded ſeveral *Schools for Prophets*, in which *the Sons of the Prophets*, that is, the *Scholars* which the *Prophets* had, were educated in *Piety* and *Virtue*; on ſome of whom GOD, by Degrees, beſtowed *the Spirit of Prophecy*. And what a wondrous Teſtimony was it of the *Divine Compaſſion* to an *Apoſtate People*, that in BETHEL the chief Place of *Idolatry* there was a *School for Prophets*, *Prophets of GOD* in it, and even thoſe of *great Note* and Excellency; particularly an ELIJAH, who, as *Abarbanel* ſays, was the *Prince of Prophets* next unto MOSES.

Doctor PATRICK's Notion concerning the *Sons of the Prophets* is this; That they were to the *Prophets*, as the *Evangeliſts* were to the *Apoſtles*: The *Prophets* employing theſe to publiſh their Prophecies and Inſtructions to the People, when they could not go themſelves, and perhaps explaining the Law to them.

Now ELISHA, being one *of the School* over which ELIJAH preſided, might therefore well call him, *Father*, and *his* Father.

And here I was going to conclude this Head; but an altogether *new Reaſon*, for ELISHA's calling the departing Prophet *Father*, and for his *Repetition* of the Name, ſtarts into my Mind. 'Tis this: ELISHA had juſt before bin asking for a *double Portion of the Spirit in* ELIJAH; which does

does not mean *as much again* of the *Spirit* as ELIJAH had; for to deſire that had bin *improper*, not to ſay *impudent*; but by this ELISHA meant, that he would have himſelf conſidered and acknowledged by ELIJAH as an *eldeſt Son*, among his *Diſciples*, to whom *a double Portion* was devoted: And to confirm this I find, that the very ſame Word uſed for a *Portion* occurs in *Deut.* XXI. 17. Where *the Right of primogeniture* is determined.

So that when this *elder Son* ELISHA calls *My Father, my Father*, the *Repetition* ſeems as if it was made to put ELIJAH in mind of *the double Portion* that he had bin deſiring of him. But I propoſe this only as my own Conjecture.

I proceed now

Secondly; To conſider the Character of the ſoaring *Prophet*, as he is *related unto* Iſrael. The young Prophet, upon being left as a *Fatherleſs Child*, began to cry out of his own Loſs, *My Father, my Father*; but ſeiz'd by a Divine Enthuſiaſm he ſays no more of what was ſnatch'd from him, but burſts forth into a Lamentation for the *public Loſs* by his leaving them; *The Chariot of* Iſrael *and the Horſemen thereof.*

It is very likely that the Sight of the *fiery Chariot* cauſed this pathetic Exclamation; or elſe he might utter this, reflecting upon *the Neceſſities* of *Iſrael*, who (tho' they were not allow'd *Chariots of Iron*, ſuch as the ſurrounding Nations valu'd themſelves upon, which were beſet round with *Scyths* to mow down the People in Battle; yet) were ſecure while ELIJAH was alive; But *he* being gone, they have no

more ſuch *Chariots and Horſemen* left; and therefore cannot expect *Deliverance* and *Safety* from their neighbouring Enemies.

Now ELIJAH was of *as much Service* to them, as *Chariots and Horſemen*, by his *Prayers*, his *Inſtructions* and his *Example*.

1. By his *Prayers*, he was as *the Chariot of* Iſrael *and the Horſemen thereof*: For *Iſrael* might expect *Defence* and *Safety* from *them*.

We are aſſured in Pſal. XXXIV. 15. *The Ears of the* LORD *are open to the Cry of the Righteous*; and concerning the *effectual fervent Prayer*, or as it is in the Original, *the Energumenic Prayer of the Righteous*, we are told in Jam. V. 16. It *availeth much*. And indeed it is almoſt incredible what great *Bleſſings* may deſcend on the *Families*, *Towns* and *Countries*, for which ſuch Servants of GOD are improving their *Intereſt in Heaven*.

Certainly then *Iſrael* muſt be very happy in its *Righteous* ELIJAH; for of him we read in Jam. V. 17. *He prayed earneſtly*; and truly to good Purpoſe; for we find his *earneſt Prayers* were anſwered and *returned not empty*.

Behold him beſeeching *Rain* from Heaven, demanding *Fire* from above, and entreating the Deſcent of thoſe *Chariots of GOD and of Iſrael*, *the good Angels*, for the People under his Care! 'Tis done! his *Petitions* are *heard*, and in an Inſtant *anſwered*; and from this prevailing Force of his *Prayers* it is, that he is called by ſome *Frænum Cœli*, as if Heaven were ſubmiſſive at his *Call*, and obedient unto his *Deſires*.

2. He was *the Chariot of Iſrael and the Horſeman thereof* by his *Inſtructions*.

Some

Some of the *Jews* had a Fancy, that becauſe *the Original of* ELIJAH is not known, and there is no Mention of his *Father* or *Mother*, therefore he muſt be one of the celeſtial *Chariots*, *an Angel* ſent to reduce them to Religion: And indeed it is poſſible any *Angel* might very well like to be ſent of *ſuch* an Errand, altho' perhaps he would not ſucceed ſo well as an ELIJAH *with the like Paſſions* as themſelves; for the Terror from an *Angelic* Appearance would ſo *diſcompoſe* their Minds as to render all his *Inſtructions vain* and fruitleſs.

But altho' ELIJAH was not an *Angel* according to their Notion, yet he was a very eminent *Angel or Meſſenger of GOD*, ſent by HIM to call the *Iſraelites* to Repentance.

Our Dr. LIGHTFOOT thinks, that from hence he had the Name *Thisbites*, *the Tiſhbite*, (the *Hebrew* Word *Shub*, ſignifying *to return*,) becauſe he was to be *the Converter of the Nation*.

And what a great deal of Pains did he take in his *private* Admonitions, and in his *public* Diſcourſes to bring them into the *Faith of the Fathers* about the Meſſiah; and with what *Zeal* and Earneſtneſs did he propoſe Methods for the Prevention of *Sin*, the diſcountenancing of *Vice*, the Suppreſſion of all *Irregularities*, and the promoting of *Godlineſs and Honeſty*; and how did he *ſpeak for* GOD *, bear Teſtimony to *His Ways*, reveal the *Divine Will* to the People, and exhort them to *comply* with it? This is what ELIJAH did, and what is called in the *New Teſtament*, *the Spirit of ELIAS* †. --- Now

* 1 Kings XIX. 10. † Luke I. 17.

by

by these *Instructions* he was as serviceable to *Israel*, as *Chariots and Horsemen* could have bin unto them. But

3. He was so by *his Example*. Of what vast Service, with the Divine Blessing, would *Chariots and Horsemen* be to *Israel*? No doubt they might expect a considerable *Help* and a strong *Security* from them. But what need of *them* is there, when in *one Man*, the Example of *one Man* || *tarrying* with them, their *Happiness* is continued and *restor'd*: I say by the Example of *one* ELIJAH.

I might here largely, but I shall not, insist upon his *Faith* in GOD, and His CHRIST, his *Readiness* to follow the *Orders of Heaven* and his *Zealous* Attempts to *do good*; his great *Patience*, *Self-denial* and *Mortification*; and, in a Word, his extraordinary *Devotions* towards GOD and his uncommon *Benignities* towards Men; which rendred him a *Favourite* of *Heaven*, a *Friend* to the *good Angels* and an *Example* to those he left behind him.

Assuredly then the Departure of such an *one*, (or shall I say such *an Army*; for in him and with him, *behold a Troop* of Grace and Goodness goeth!) must be very grievous, afflictive to all good Men, and more especially to those *nearly* concerned in him. For in the *withdraw* of such an *one*, they behold the *Defence*, the *Beauty* and *Safety* of *Israel* taken away; so that now *Israel* has none but GOD for its *dernier Resort*; and having *offended* HIM they are in

|| *Unus homo nobis cunctando restituit rem.*
Eunius in Ciceron.

im-

imminent *Danger* of a *ſwift Deſtruction*. --- And thus I have given a few Touches upon the Character of ELIAS.

I am, II. to conſider, *The Sorrow of* ELISHA, and to ſhow that it was *reaſonable*. His *Grief* is expreſſed or ſignified in thoſe Words, *he took hold of his Clothes and rent them in two Pieces.*

The *rending of the Garments* was an ancient Cuſtom, by which extreme *Anguiſh of Mind* was denoted. We find it *firſt* mentioned in the Family of JACOB on ſome *ſad* Occaſions; from whence we find it continued among *his* Poſterity, and was often repeated on *ſuch* Occaſions: But in proceſs of Time it was uſed among *other Nations* beſides the *Iſraelites*. In the Book of JOB, we meet with it as a Cuſtom of the *Arabians*: HERODOTUS mentions it among the *Greeks*; LIVY and VIRGIL among the *Romans*.

This Practice was uſed by the *Jews* ſometimes to expreſs their *Indignation* at any Thing very bad; ſuppoſe for Inſtance at *Blaſphemies*. You read of HEZEKIAH *rending his Garments* at the Outrages of RABSHAKEH; and, when the *Lyſtrians* would have worſhip'd PAUL and BARNABAS as GODS, you know they *rent their Garments and ran among the People.*

But, among the *Jews* as well as *other* Nations, this Uſage was alſo in Token *of Grief* and *Lamentation*: Thus JACOB at the Death of JOSEPH, thus JOB at his *Childrens* Death, and thus DAVID at ABNER's declared their *Sorrow*; and it cannot be on *any other* Account that ELISHA *rent his Clothes* in my Text.

My

My Text ſays, *he rent his Clothes!* But what *they* were, we read not; altho' I may obſerve to you, that the *Simplicity*, Frugality and *Hardineſs* of early Ages was content moſtly with but *two Garments*, a *Tunic* and a *Mantle*: If ELISHA had the latter, probably he *rent* both *his Garments*; if not, the former alone: But it is not of very much Importance whether he *rent* but *one* or *both*. --- It is eno' for my Purpoſe if he *rent his Clothes*, and if he *rent them for Grief*, as he unqueſtionably did.

And indeed his *Grief* was juſt and reaſonable: For, not to mention *his* Loſs, which was very great, being deprived of his *Father* and the Guide of his Youth; he was afraid of *the Cauſe of his* Withdraw, ſuppoſing the *Sins of the People* to have occaſioned it; they, by not valuing him according to his high Merits, ſo provoked GOD as to bereave them; that by the *Want* of him they might know his incomparable *Worth*.

And as he was *grieved* for the *Cauſe*; ſo he mourned for the ſad Proſpect of the diſmal *Conſequence* of his Departure; looking upon his leaving them as an *Antecedaneum* and Prognoſtic of *approaching Evils*; and fearing leſt, when ELIJAH *enters into his Chambers, the Indignation of the LORD* deſcend upon a rebellious People.

And beſides, he might *mourn*, conſidering the *great Want* of *ſuch* Servants of GOD, as he, to help and ſave *Iſrael*. There was *none* could, as *he*, preſerve *Iſrael* in imminent Danger, by his *Prayers* and *Watchfulneſs*, his *Advice* and *Example*; and therefore for him to leave them was a Leſſon of *Lamentation* and *Mourning*.

Now

Now from theſe Heads *ſeparately* conſidered, and much more *collectively*, the *Sorrow* of ELISHA appears very reaſonable; and worthy of Imitation, when ſuch an Occaſion calls for it.

And thus I have finiſhed the Heads I propoſed to explain and illuſtrate.

What now remains but the *Repetition* and *Improvement* of my Text upon the awful and ſolemn Occaſion of the Departure of our *American ELIJAH.*

And as before, it will be neceſſary *here firſt*, to give ſome Account *of his Departure*; *then* to ſay ſomething *as to his Character*; and *laſtly*, to repreſent *our Duty* upon the Withdraw of this Servant of GOD.

Firſt; I ſhall give ſome Account *of his Departure.* Indeed it was not as ELIJAH's, who, inſtead of a *cold Sweat*, was fill'd with ineſſible *Warmth* and immortal *Vigour*; inſtead of a *Rattling in the Throat* was *ſinging* with Tranſport; and inſtead of the pale *Image of Death* had a never-fading *Bloom* on his Countenance.

But, altho' his *Body* did not depart as ELIJAH's, his *Soul* did, being animated with a Divine *Life*, being *irradiated* with celeſtial Illapſes, and, as it were, *taken up* on the ſtrong Pinions of an *Eagle.*

At the *Beginning* and in the *Courſe* of his *Illneſs*, which laſted for *five Weeks*, he told thoſe about him, as ELIJAH, that the *Time of* his *Departure* was *at hand*; and in a Letter to *one* of his learned Phyſicians, which he wrote with *his* ſick Hand, he gave him to underſtand, to

uſe his own Words, that "my *laſt Enemy* is "come; I would ſay my *beſt Friend*".

And altho' he was *willing* all along *to dy*; yet he ſeem'd ſometimes *deſirous to live* to *finiſh a few Things* he had in hand. He had often that Expreſſion in his Mouth, in Pſalm LXXI. 20, 21. *Thou that haſt ſhewed me great and ſore Troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the Earth --- and ſhalt comfort me on every ſide.* Which Words he ſometimes apply'd to his *Recovering Strength* again in this World; but he *ever* declared how well content and ſatisfied he ſhould be to have them fulfill'd at the *Reſurrection*.

The *Saturday* before his Death knowing his Condition and ſeeing the Symptoms of Death upon him, he ſaid, *Is this to dy? Is it nothing but this? Who would be afraid, that is willing to go to* JESUS?

On the *Sabbath*, after *Bleſſing* his Son and *praying* with him, he aſſured him, that he could not entertain the *leaſt Suſpicion* of his being *rejected of* GOD: And when his Son asked him, if he had *a poſitive comfortable Aſſurance* of eternal Glory, he ſaid, he could not *diſhonour his great* SAVIOUR *ſo much as to doubt of it*, and that he had a *ſtrong Conſolation*; and juſt before upon one of his agreeable Friend's asking him, *What Views he had of the* inviſible World? He reply'd, *All glorious.*

The ſame Day when his beloved CONSORT was about to give him ſome *Panada*, he ſaid, *I have no need of that; for I am going to eat the* Bread of Life, *and to drink the* Waters of Life: And when ſhe would have wiped his diſorder'd Eye, he ſaid, *I am going where all*

Tears

Tears *ſhall be* wiped *from my Eyes*: Which *Sentences*, tho' the *Circumſtances* producing them be *ſmall*, are nevertheleſs *ſtrong Expreſſions* of a *joyful Hope*.

On that Day likewiſe, unto two of his honourable Friends he gave fully to underſtand his great *Expectations*, *his good Hope thro' Grace*; ſaying to one of them, *One that has bin bought with a Price, that has bin a Temple of the* HOLY SPIRIT, *and that has employ'd all his Talents for the Service of* CHRIST *be loſt! It is impoſſible! It cannot be.*

On the Day following, *Monday*, early in the Morning he *prayed* with his Family after his uſual Method; and afterwards he told us he had expected to leave us the Day before, but that he muſt *wait* his *appointed Time* with *Patience* and *Humility*, deſiring that *the Will* of GOD might be *his*, that *his* might be ſwallowed up in *that*; this *one Thing* he *deſired and this* he *ſought after*. And, O good GOD, how was his Deſire *anſwered*? How great was his *Patience* under the Hand of GOD, how did he *annihilate* himſelf in the Preſence of his LORD, and how, like his CHRIST's, was his *Reſignation* to the *Will of the Father*?

On this Day alſo, helped from Heaven with extraordinary Aſſiſtance, What *Bleſſings* did he pronounce on his *Family*, on ſeveral *People of Faſhion* and on *others*; and what *Admonitions* diſtill'd from his Lips; how juſt, how proper and how ſuited unto the *Characters* and *Circumſtances* of the Perſons he addreſſed. [Doubtleſs juſt ſuch as iſſued from the Mouth of an ELIJAH.] And at the ſame time, in many Inſtances he proved that his *Memory* was not

abated, nor his *Wit* blunted, nor any of his rational *Faculties* decayed.

And here let me obſerve to you, that, on this very Day, when to our Apprehenſions he was *dying*, he ordered that his *Reſtitutus* (a Book he publiſh'd after his laſt Illneſs) ſhould be bro't him; when it was bro't, he ſat up and put on his Glaſſes to look for ſome Paſſages in it, which he would have read unto him: Juſt then came in his excellent Brother WALTER, and, with Surprize to ſee him thus engag'd ask'd him, *Sir, What are you reading your Name written in the Lamb's Book of Life?* He reply'd, *Yes I have found it*, and turn'd down the Leaf: And when with much Affection the two Brothers had recommended each other to their glorious REDEEMER, Mr. WALTER went away: And then he had the Paſſages he propoſed read unto him, which, he ſaid, *he felt*; and if he had *Strength to ſpeak, thoſe are the the Words* he would utter*. The Paſſages are a Deſcription of the *Comfort*, which *Believers* have even *in Death*, if they have *a glorious CHRIST with them* †.

In the Evening, after his good Friend Mr. PRINCE had pray'd, he diſcover'd his Acquaintance with the *Prayer* by ſaying AMEN to *it*, and with the *Perſon* that had pray'd by eſſaying to ſpeak ſome Things to *him*; and, in the

* *The Paſſages may be ſeen at and from* p. 41. to p. 52. *They may be called his* dying Speech, *and ſuperſede the other Paſſages that have bin mentioned, or that might otherwiſe have bin written: Whoever has a mind to ſee thoſe Pages may meet with the Book in which they are at Mr.* GERRISH's.

† *Monumenta ſepulchralia juſti non faciunt; nam dicta eorum ſunt Memoriæ eorum.* Vitringa *Obſerv. ſacr.* c. 5. p. 280.

Night,

Night, unto his honour'd Son and Brother Mr. Gee he ſhow'd that he was very ſenſible, by expreſſing his Concern for *his dear Church.*

The Day following, on *Tueſday*, between *eight* and *nine* o' Clock, compoſed, ſerene and eaſy, he *gave up the Ghoſt*: And altho' he was, I think, from *Thurſday* to *that Time* grappling with Death, yet he was not ſenſible of any great *Pain*, as he often, upon Enquiry, told us: And herein GOD Almighty was pleaſed to *hear his Prayers*, which were very frequent on *this* Account, and which, the *laſt Time* that he pray'd *here*, had his *fervent* Deſires of *this* Favour repeted in them.

Thus died this great and good Man the Day after his *Birth Day*, but *a better Day* * *than* that unto him, in which his *Sixty fifth Year* was conſummated: And thus you have heard of his *Exodus* or Departure.

We need not look any further after him; for why ſhould we bring that Cenſure upon our ſelves, which *the two Men in white Apparel*, of which perhaps Elias was one, gave to *thoſe* who *beheld* our SAVIOUR aſcending and *looking ſtedfaſtly towards Heaven* after him, Acts I. 11. *Why ſtand ye gazing up into Heaven?*

But however, Secondly, We may look *below*, and ſee *what a Character* he has left behim: And you will allow *me*, encouraged by *the Example* in my Text, as well as by *many*

* The Primitive Chriſtians kept the *Birth-Days of Martyrs*; which does not mean their *Birth-Days*, as the Word is commonly uſed; for they were againſt *that*, as we ſee in *Jerom* and *Origen*; but it means *the Days of their Death*, which they called their *Genethlia*. *Sagittarius de Natalitiis Martyr.*

other

other Inſtances of the like *Piety*, to ſay ſomething of the *good Name*, which he has left behind him as a *precious Ointment* ſweet and fragrant unto all that knew him. --- And, as ELIJAH, I ſhall conſider him both as *a Father*, and as *the Chariot and Horſemen of* our Iſrael.

Firſt; He was *a Father*. --- He was *a Father to his Family*, how *kind*, how *loving*, nay how *fond*: We went into his *Preſence* with *Delight* and never *left* it without *Regret*: His *Company* was ſo entertainly *pleaſant* and *profitable*; his *Temper* ſo free and open, and his *Concern* for us, for our *external*, but much more for our *interior* Welfare, ſo very great; and, in a Word, *his Carriage* towards us ſo *all-Chriſtian*, and all-Gentlemanly, that in our Opinion, it render'd him *the Delight of Mankind*.

And as he was a tender *Father* to his Family; ſo he was to *his Church*, his other Family: He *loved* you as *the Apple of his Eye*, and, *as a Father pities his Children*, he *pitied* you; he *pray'd* hard for you, and took delight in *ſpeaking well* of you, as *Parents* do by their *Children*! And may it not be ſaid that a great many of you, have *by him*, the Inſtrument, bin *regenerated*? But, to deſcribe his affectionate and paternal Regards to you in one Word, he was *a Father unto you and unto your Children*. And I may add, that he was *a Father to all the Churches* in this Land; *ſpeaking* for them, *writing* for them, and not *counting* his *Life dear* if he might but ſerve them.

And not only to the *Churches*, but *unto the whole Country*, was he not *a Father*? When he ſaw *it* act with *Prudence*, how did it *rejoice*

his

his Heart; and how *grieved* was *he* when he ſaw *it* in any *Danger* of being wounded? When we have at any time rendred our ſelves *obnoxious at Home*, or at leaſt, when *at Home* it was *tho't we had*, with what *Zeal* and Earneſtneſs did he write to *Perſons of Quality*, and unto *Miniſters* to *interpoſe* on our Behalf, to *intercede* for us, and to waft away the Miſchiefs that hover'd over us? Theſe Things, with ſome other, beſpeak him *Pater Patriæ* a Father of his Country.

Further, Was he not *a Father to Us all* with Regard to his *Age*, *Learning* and *Experience*? Was he not from his firſt Years very *ſtudious* and very *diligent*? What a *Store of Learning* did he lay in betimes, and what rich *Additions* to it, and *Improvements* of it? Where are any to be found more *quick* in *Reading*, more eaſily *digeſting* what is read, and more *expert* on all Occaſions at *producing* it? Were not his *Reaſon* and *Memory* ſtrong and lively to the laſt, and were not his *Induſtry* and *Diſpatch* vigorous at the *Concluſion* as thro' the *Courſe* of his Life? He muſt needs then be *experienced* in all that *Wiſdom* which is *with the Ancient*, and that *Underſtanding* which is *with length of Days*; and therefore may be ſtyled *a Father* unto us.

Once more; Shall I now go on and ſay?--- He was *a Father to the Sons of the Prophets*. Indeed he was not in the *ſame ſtrict* Senſe a *Father* to *them* as Elijah was: If he had been fixed in that Station, as he was in 1703 *unanimouſly voted* into it by the Houſe of *Repreſentatives*; I ſay, if he had bin *fixed* in it, perhaps he would have *honoured* it and done *as much Service* in it as moſt Men in the Country.

But

But altho' he was kept from what the Country acknowledged *his Right alone*; he was however all along beheld as *a Father* by many of the *Scholars*; as *ſuch they* repaired to him, and as *ſuch* he diſcourſed with them.

And to teſtify his *paternal* Deſires for them, he publiſhed his *Directions for the Candidates of the Miniſtry*, which, as a great Perſonage at Home expreſſes it unto him, are *full of Learning, and are a plain Demonſtration of* his *Fitneſs to take Care of* ſuch a Society.

And not only *that* Compoſure, but *many others* demonſtrate the ſame; *many*, that are full of *Erudition* and *Piety*, which have ſpread abroad his Fame very wide, and procured him *Letters* and *Compliments* --- even from *Saxony* and the *Eaſt-Indies*; *many Treatiſes*, which, to my Knowledge, have bro't unto him above *fifty Correſpondents* at a Time from *beyond Sea*; *many Productions*, which have procured him a *Doctor's Degree* from the renowned *Univerſity of* GLASCO, and *a Fellowſhip with the Royal Society at* LONDON; and, which he valu'd chiefly, *many Books*, by which GOD has bin honoured, and many good Men profited. But

Secondly; I come to ſpeak of him as *the Chariot of* our Iſrael *and the Horſemen thereof*: And thus he was in thoſe very Reſpects in which ELIJAH was ſo to *Iſrael*.

He was ſo *by his Prayers*; which were how conſtant, how fervent? With what ſtrong and ungainſayable *Importunity* did he *wreſtle in Prayer* both in *public* and in *private* for his *Country*, his *City*, his *Church* and his *Family*?

How

How many private *Faſts* did he obſerve in his Study to ſupplicate the Divine Favour, for *himſelf* and for his *People*; and how did he revive the ancient Cuſtom of keeping *Vigils*, in which he poured out his Soul for a *ſleeping* Generation; and how many private *Thankſgivings* did he keep for Mercies confer'd on *others* as well as *himſelf*? His Days of *Thankſgivings* are innumerable; but the *Faſts* which he privately ſolemnized I find to be by a moderate Computation above *four hundred and fifty*. Now *by* theſe *Prayers and Supplications* and Faſts, *with Thankſgivings*, which *went up for a Memorial before GOD*, without Controverſy he ſecured many Bleſſings for his *Country*, and *Church*, as well as for *himſelf* and *Family*.

He was alſo thus *by his Inſtructions*, both *private* and *public*. How much Good he did by his *private Inſtructions* is inconceivable: For *whatever* Company he was in, he ever made it a Rule to inquire, *What Good may I do?* And then with what ſweet *Facility* would he gain upon us, and ſlide into our Hearts, and propoſe *the good Thing* which he would have *found in* us towards his JESUS, *the LORD GOD of Iſrael?* And however highly we were entertained by his *various* and *learned* Obſervations, which no Man alive had a *better* Faculty at *communicating*; yet he took particular Care to edify us with his *Illuſtrations of Sacred Scripture*, and was never more pleaſed than when the fine *Gloſſes* met with a *due Reception*: and more eſpecially was he gratified when *he* could *diſcover*, and he found *us* to *reliſh* any *Truth as it* was *in JESUS*.

And as his *private Diſcourſes*; ſo his *public terminated in JESUS*: For on *any Text* whatever he told you how CHRIST was to be conſidered. Did he propoſe a *Duty*, he ſhow'd you where you might find *Strength* to perform it. If he mentioned a *Sin*, he ſhow'd how CHRIST was diſhonoured by it. When *arm'd with Terrors*, he ſpoke the Language of *Sinai*, he brandiſhed *the Threatnings* of an offended GOD ſo as to excite you to go to JESUS; and when with *the ſtill Voice*, to wit, *the Promiſes* of the Goſpel he came unto you, it was to draw you to CHRIST, *in whom* they are *yea and Amen*: And the ſame may alſo be obſerved of his *Prayers* and *Praiſes*; For not only did he remember the *uſual Cloſe* of ſuch Exerciſes in which *all* our Offerings remember JESUS; but *every* Article of ſuch Devotions he would *by Faith* conſign unto the REDEEMER's Care, and ſo hope it would be *accepted in the Beloved*.

And beſides, *all* his Works breath nothing ſo much as CHRIST. How many learned *Eſſays* has he publiſhed in *Divinity* and *Philoſophy* and *Hiſtory*, how many has he *left* prepared behind him, and how many had he *conceived*, in which his *chief Deſign* was to *magnify CHRIST*? Theſe were *the right Thoughts of the righteous* Soul of your Biſhop. And as our bleſſed SAVIOUR has told us, *If any Man ſerve me, him will my Father honour*; ſo he found it. I have told you already of his *ultramarine* Honours; but, which has bin thought a wonder, the *Prophet* has *Honour alſo in his own Country*: He had the Reſpect, Eſteem and *Affection of all good Men*: He

was,

was peculiarly *honoured by You*: You were his *Crown* and *Glory* in his *Life*, and his *Honour* at his *Death*; and here, you will give me leave to mention it with *hearty Gratitude* unto you, that you ſhow'd your high *Regards* for him at his *Funeral*; which, I muſt ſpeak it unto your Praiſe, was very decent and honourable, is very grateful to Heaven, and will be celebrated on Earth.

But laſtly; He was our Chariot and Horſemen *by his Example*, which he endeavoured to render *complete* and perfect by Anhelations after *every Virtue*.

He was *ſtrong* in the Grace of *Faith* in JESUS CHRIST: He ſtudied nothing ſo much as to *live by Faith* in Him; and perhaps no Man, ſince the Apoſtles, better underſtood what is meant by a Life of *ſuch Faith*.

And the Conſequence of *this* Faith was *Love*: He had a Principle of *Love* to all that *fear'd GOD and work'd Righteouſneſs*, to all who did not indulge *Practices* nor hold *Errors* inconſiſtent with the *Chriſtian Life*; and therefore he particularly judged it unworthy to have *his Honour united to* the ARIANS, whom he beheld as *without CHRIST, without Hope and without GOD in the World*; as Foes to the *Chriſtian Religion*, not *Subjects of Salvation*, and therefore not of *Communion*; but unto *all of all Perſuaſians who hold the Truth in Righteouſneſs* he accounted and profeſſed himſelf *a Brother in CHRIST*, and all ſuch he tho't himſelf obliged to love and honour and promote.

And having ſuch a *Principle of good Will* to Man deeply *rooted* in his Soul, there could not but *ſpring up* a Deſire from it to exerciſe it upon the proper Subjects of it and for it, ſuch are thoſe in *Diſtreſs of Mind or Neceſſities of Body*. With what Affection and Sympathy would he *compoſe* their Minds and *ſtrengthen* their Souls; and with what *Readineſs* and *Joy* would he relieve their *bodily* Exigences? He was generous and *charitable to a Fault*; for ſo *liberal* was he as not to lay up any great Sums of Money for his Family; and he was ſometimes in Diſtreſs, not having *Objects of Charity* eno'; ſo that he has ſometimes given away Money to *Perſons* that would *enquire after* thoſe in *Diſtreſs* and *Want*, that ſo he might diſpenſe *the Kindneſſes of GOD* unto them.

Beſides his Charity; his *Humility* and *Patience* diſtinguiſhed him. For altho' *he alone* was able to ſupport the Character of *this* Country abroad, and was had in great Eſteem thro' many Nations in *EUROPE*, as well as many other Places, which he could not but know, and which others could not but obſerve, tho' they beheld his *Reputation* with *Envy* and would ſometimes *ſpeak* of it with *Indifference*; I ſay, altho' he was thus honoured by thoſe who *ride upon the high Places* of Learning and good Senſe; yet how *patient* was he to ſee himſelf *ſlighted*, how *willing* to be *laid aſide*, and how even *glad* to ſee other Men exalted *above him*?

But theſe Vertues appear'd and ſhone with a ſurpaſſing Luſtre in his *laſt Illneſs*; for, whereas he was very *low*, his *Cough* rending

and

and *Aſthma* ſuffocating, he was without any *Murmuring* or *Diſcontent*, *Patient to a Prodigy*, owning himſelf *deſerving* of all Miſery, and yet *expecting* all good; ſaying, I read *the GOD of Patience and of Conſolation*, and I am aſſured *the GOD of Patience* will become *the GOD of Conſolation* unto Me.

Theſe are the *Graces* which adorned this *Man of GOD*: But GOD forbid that we ſhould aſcribe *any Thing* to him! No! *The Grace of GOD* is to be praiſed, that was pleaſed to fill him with *theſe and other Rational and Religious Ornaments*; and that was pleaſed to crown him *with Glory and Honour and Immortality* in this Life, and now with *Eternal Life* in a better World.

In the *third* and laſt Place; having *ſeen* the *Departure* and *heard* the *Character* of this *wonderful Man*; let us, as is but reaſonable, be filled with a ſuitable *Grief* and *Concern* upon it: For there are the *very ſame* Reaſons for our *laying to Heart* the Loſs of *this* Servant of GOD as there were for bemoaning ELIJAH's; for have we not cauſe to think *our Sins* have provoked GOD to bereave us? And where is there *any* to be found among us ſo very *ſerviceable* as he was? And what Reaſon have we to fear *the Event* of ſuch a Diſpenſation?

Before I break off I cannot but mention *one ſurprizing Circumſtance*, which the *laſt Hint* I gave brings freſh to your Memory. 'Tis this; The *laſt Sermon* your Paſtor preached, in which he did ſome Honour to the Memory of his excellent Friend Mr. THACHER of *Milton*, was

was from those Words in Isai. XXVI. 20. *Come, my People, enter into thy Chambers, and shut thy Doors about thee: hide thy self as it were for a little Moment* ---- I dare not read what follows; but we have *all* Reason to deprecate it.

To Conclude; What have we now to do but *to rend* our *Hearts and not* our *Garments*, to *humble* our selves under *the mighty Hand of* GOD, and to cry *Where is the* LORD GOD *of* ELIJAH? Let us beseech his *Favour with* our *whole Heart* in the Way of the *New Covenant* thro' JESUS CHRIST; and who knows but HE may be *found of* us and *do us good, be with us as* HE *has bin with our Fathers and never leave us nor forsake us?* Glorious GOD, *Father of Mercies*, and *GOD of all Grace*, we humbly entreat THEE that it may be so, thro' JESUS CHRIST our LORD. AMEN.

10 AP 51

[redacted]

FINIS.

To the READER.

By Reason of the AUTHOR's Absence from the City, it is supposed a few small Faults have crept into the forgoing Pages; and therefore it is desired they may be excused.